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The Secret of Memory

THE SECRET OF MEMORY

The Demonstration of a New Theory

By A. VICTOR SEGNO



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By A. VICTOR SEGNO

PREFACE

My dear reader, I have written this course of instructions for the men and women who are ambitious, and desirous of acquiring and retaining greater knowledge than they now possess--those who have begun to realize the great losses they sustain as a result of being unable to remember the right information at the right time.

Believing that you have been attracted toward this study because you are in need of the information it contains, I am going

to talk to you just as I would if you consulted me personally. I have an entirely new theory to explain, and I shall try to do it in the most simple language that will make my meaning clear to you.

I believe that the ability to recall information when needed is one of the most valuable assets anyone can have and that it will do more toward creating success and happiness than any other one faculty possessed by man.

Several years ago I became convinced of the need of a better understanding of the mental process called Memory, or remembering. Therefore, I commenced on a line of investigations which have yielded most gratifying results. Having tested my theories for the past three years and found them true in every case I am now ready to give you the benefit of my labors. All I ask of you is that you give these theories an honest test. Having done that, I am satisfied to abide by your decision as to their merits.

A. VICTOR SEGNO.

Los Angeles,
August 1, 1906.

LESSON I.

"Oh, what would I not give if I could only remember that name?"

Oh! I forgot! Is there another sentence in our language that represents as much loss, disaster, and suffering as these two words? Think of the broken engagements, the friendships sacrificed, the lives lost, because someone "forgot."

There is no single mental or physical deficiency so disastrous to progress, economy and success as an imperfect memory. It is the most expensive misfortune anyone could be burdened with. It loses for its possessor every year a thousand times as much as he, with all his other powers, can succeed in saving. It forces him to study and work hard and then only allows him to retain a very small part of what he has acquired. It robs him of his greatest power--knowledge--just when he needs it most. It forces him to do his work over and over again at a great loss of time and money because of errors and omissions.

Many men and women remain slaves to laborious work all their lives because they are unable to recall the things they see and hear each day. They remain uneducated because they forget what they read and what is told to them. They remain in unpleasant

localities and associate with undesirable people because they are unable to remember the lessons which would elevate their position and purify their surroundings.

Our power to cope with the affairs of life are represented by the amount of information we retain and not by the number of subjects we have attempted to study. What value would there be in studying twenty subjects today if we have no means of retaining the knowledge and must forget it in a day or a week or a month? What use would there be of earning a large salary if one let it all slip out of a hole in his pocket before he reached home? What would be the use of a lawyer studying the details of his client's case if he were unable to recall the facts when the case was called into court? What would be the advantage to a man if he should take up the study of medicine and disease and when called in on a case be unable to remember what disease was indicated by the symptoms shown by the patient or if he should forget what he should prescribe? The chances are he would make a mistake that would cost the patient his life.

Every few days we read of some train dispatcher who started a passenger train on its journey and then forgot to send a message to an incoming train telling it where to wait and pass the outgoing train--result, great loss of life and property and all because of an imperfect memory.

You cannot have failed to observe the vast number of apparently bright business men who have met with failure. They did not fail because they did not know how to succeed but because they allowed themselves to forget to do the necessary thing at the right time. Their memories were either naturally defective or they allowed something else to occupy their attention at the time their business needed their advice. They simply forgot the time and the necessity of certain action which would have made success for them.

Look at the failures many men and women make of their lives! It is not because they do not know better but because they have forgotten to use at the right moment, either tact, politeness, patience, kindness, truthfulness or perseverance. It is the things they have forgotten that rob them of success.)

You can set it down as a fact, that the more successful a person is the more perfect is his memory, and likewise the greater the failure one has made, the more he has forgotten that he should have remembered.

As an example measure your own accomplishments for a few days and you will readily see where you could have done very differently if you had only been able to recall certain information, facts and figures at the right moment. Some important matter comes up that demands prompt action, you must decide at once and on your decision depends the success or failure of the proposi-

tion--what would you not give to be able to recall with promptness all the information connected with the subject so that you might be certain of making the correct decision? You make the decision and in twenty-four hours after, when it is too late, you remember certain facts which if you had recalled them at the right time, would have changed your decision. Too late now. Behold the disappointment and possible loss to yourself and others and all because of an imperfect memory.

The people who forget to sign their name or address to business letters cause much loss of time and annoyance to themselves and to others. The people who forget to pay their bills on time lose their credit and the confidence of their fellowmen. The man who forgets his umbrella usually gets wet. There are thousands of ways in which a forgetful person retards his own success by attracting from others criticism and unkind and unhelpful thoughts. Do you not know this to be true in your own experience?

LESSON II.

Memory to most people means remembering--the opposite of forgetting. Beyond that they know very little about it. It is not surprising that the public should be so uninformed, for even men of science have overlooked the secret.

Ask the average well-educated man how we remember the things we see, hear and feel, and he will most likely answer you that they are in some manner either printed, impressed or photographed on certain brain cells and that we sort out the pictures we desire to review. He will not tell you how we locate and recall the particular scene or knowledge we need, because his knowledge regarding memory is limited to what he has read or heard, and beyond that all is vague. He possibly does not know that the so-called memory cells, or seat of memory, of which he speaks has never been found in the brain of man.

Let us consider the theory of memory cells in the brain and see what results we arrive at. If all the different scenes, sounds, words and feelings which we experience each day of our lives were stored up in a separate cell in our brains, allowing that these pictures be ever so small, how could they be contained in so small a space as that occupied by the brain. Stop and consider what passes before your observation in one day,

then multiply that by 30 and see what an enormous amount of space would be required to contain the experiences of one month. Then think of the twelve months in each year and you will find it beyond your comprehension.

If in the brain there were a cell for each thought, picture and experience that passes before our mind's eye, Nature must have constructed within our brain millions of cells and be holding them in readiness, waiting for the pictures. We know that all cells are physical and that it is a fact that in the physical body any unused part wastes away. This being so, cells made in advance would as a result of inaction die and disappear. Then Nature never makes anything unless there is use for it. Neither does she make cells instantly to accommodate a thought or a picture, for this would require a process of instantaneous physical construction. This we know could not be so, for Nature does not perform miracles. All development is the result of growth, and all growth is the result of use and exercise.

Let us consider this further by means of an example: Two boys who had spent some months together parted and never met again for twenty years. Each had forgotten the other until one day they were brought together again. Instantly the experiences of the few months spent together came back to them as vividly as though it had been but yesterday. What I wish you to decide is: Did

those memory cells lie idle and useless, occupying valuable space in each boy's brain for twenty years and then suddenly start up from inactivity and reveal the boyhood scenes imbued with life-like naturalness? Do you think physical cells could do this? Could you close your eyes for twenty years and then expect to see with all the clearness of youth? Could you tie up your arm and leave it inactive for six months or a year and then instantly put it into action and find it strong and reliable? Have you ever spent from three to five days in bed? Then you know how weak your legs and body were when you got up and tried to walk. If so much weakness is produced in a few days of non-use of the strongest muscles of the body, how much would be left of a tiny cell after a year's inactivity and non-use? I am sure you will need no further comparisons to convince you that memory is not dependent upon physical cells.

The theory of memory cells and recorded pictures therein is incorrect, in fact impossible, because the brain is not made up of sheets or pages on which the mind photographs pictures, neither is it made up of cells such as bees construct for holding honey; each cell filled with a record of some specific scene or word of knowledge. This separate cell system, if true, would limit our intelligence to the number of memory cells provided in our brains. When these were all filled it would be necessary for us to start

a mental housecleaning and empty some of them before we could take in new knowledge. Did you ever try to forget some certain thing? I will wager that those things you tried hardest to forget you remember most clearly today. Am I not correct?

If the memory cell theory were correct it would be necessary for us to have a separate cell for each word in our language and should we study other languages another like number of cells would be needed, and all these to be kept within the small space occupied by the brain. People acquire a thousand times more information after they pass their twentieth birthday than before and yet it is noticeable that our heads do not enlarge to any extent after that age. Then where do we store the mental pictures? No one can answer this question because no one knows. No one has located any such system or organs in the brain.

Scientists have never been able to locate the memory cells or the seat of memory in the brain, although they accept the statement that it is there, somewhere, because they observe its action there. They did not find it, because it is not there. I cannot tell you what memory is, because there is no such thing. This may appear to be a strong assertion and so it is. No stronger assertion has ever been made regarding physical or mental science. However, I know I can prove to your satisfaction that it is so.

LESSON III.

It is not my intention to pull down a theory to which the people have clung without giving a better one in its place.

In my researches I have examined the human brain and studied its formation and have found that it is not composed of cells as is erroneously believed, but instead, is made up of a great number of fine threads, each being distinct in itself, but closely associated together as are the threads in a skein of silk, a strand of rope, or as are telegraph and telephone wires when bound together to form a cable. I found that these threads or cords lead to and are connected with the nerves of sensation which are intimately associated with the sense of sight, hearing, smell, taste and feeling. In further tracing these brain threads I found that they passed to the back of the head and neck, and there entered an opening in the spine. There they are known as the Spinal Column. From there they diverge at various points and connect with the system of nerves that lead off in all directions, connecting with all the internal and external organs and muscles of the body. Thus forming a connection between the organs located in the head and those in the body. This physical fact, which any student of anatomy can prove for himself, if he cares to examine a dissected human brain, had a new meaning for me. It convinced me that the

brain was not a storehouse for memory, where scenes and experiences were gathered together and left to wait until called for. I knew that Nature was too economical to waste space in that way, so I began a series of experiments which lasted several years and finally resulted in my finding the Secret of Memory.

This secret, like all discoveries of great value, seems a very simple thing after it has been explained and you will no doubt remark: "Well! Why did not some one find that out before?"

Did it ever occur to you that the language you speak is not a language composed of thousands of words as you speak them but a language of twenty-six letters. That all the beautifully expressed sentiments of the poet, and the powerful eloquence of the orator, are constructed from these twenty-six letters. That all the beautiful music you have ever heard was composed from seven notes. That every message sent over the telegraph is composed from the code of signs which correspond with the twenty-six letters of our alphabet?

The Telegraph instrument does not contain in storage each word in our language, yet it can receive and transmit them all. The piano, violin or other musical instrument, does not contain within itself a single chord of music, yet with its seven notes any concord of sounds can be produced, recalled and reproduced again and again at the will of the operator.

Man discovered these simple methods of production and reproduction and yet he did not realize that in this discovery he had found the system by which his own brain operated.

The gray matter called brain is composed of minute threads, or chords, each tuned to respond to a certain vibration as is the case with musical instruments and the wireless telegraph instrument. Touch a certain string on a violin and it vibrates and gives forth a certain sound, this sound travels through space. Touch the key of a telegraph instrument and a vibration is created that without human assistance travels to its destiny and records the message. The result is the same whether sent over the wires or without them.

The brain is not a storehouse of knowledge but is a dispatching and receiving instrument. Its complete system of wires between the mental organs and the physical is so perfect that if you hurt your foot the vibration is instantly conveyed to the head. If the eye, ear or nose discovers something pleasant or unpleasant the corresponding sensations (vibrations) are instantly transmitted to some part of the body. If the nose detects the odor of appetizing food, thoughts are set in action and the information goes at once to the stomach. If the eye detects a beautiful scene or the ear hears music or other pleasant sounds

thought vibrations of ecstasy pass over the entire body. Thus the body is kept as well informed as the head.

There is equally as much gray matter or brain in the body (note the blind man's fingers) as we find in the head. The head is only the central receiving and dispatching station through which all messages pass.

LESSON IV.

To make this explanation as simple as possible, I must state that intelligence is universal; that it exists everywhere, has always existed and will always exist, and that it is as free as the air we breathe; that each and every person is entitled to call upon the Great Storehouse of Knowledge for all the information he needs and that he will receive all he is prepared to understand and use. It is not my intention to go into an explanation of this subject of Universal Intelligence, as I covered that fully in my book, "The Law of Mentalism," written some years ago. In these instructions I am dealing with memory.

As I said before, the brain is an instrument for receiving and dispatching thoughts -- vibrations of intelligence. It has its code of vibrations which correspond with all the lights, colors and sounds in the universe. Every brain uses and recognizes the same code, no matter what language the person speaks. We neither see, hear, feel, smell nor taste until the existing conditions set into action the thought vibrations which enter the brain and are transmitted to those particular faculties.

Just as the telegraph operator can draw upon the Universal Intelligence and send it over the wire so that every operator along the line can recognize it, so you or I can send forth a

thought vibration and it will reach every brain that is ready to accept it (is tuned in harmony) if that brain is not too busy with other things when the message is passing.

Every vibration of intelligence (thought) that you recognize and entertain is transmitted to all parts of your body and its influence directs either the construction, destruction or reconstruction of certain parts, and thus prepares the body so it will act in harmony with the thought, making it a part of the thought and tuning it so that it will attract and respond more easily the next time that particular vibration reaches it.

The mental code of one mind being the same as that of all others, when a thought goes forth it vibrates the same wires in some other brain and that person immediately recognizes the thought and what it refers to. All light, color and sound being a specific number of vibrations, when we behold a scene it calls forth in our brain a variety of vibrations according to its lights, shades and colors, and thus enables us to see the picture.

To make the explanation simple we will take an example and allow that the brain has a code of twenty-six vibrations (in fact it has a code covering thousands of vibrations, so finely and accurately is it adjusted) and twenty-six brain wires, each corresponding with the sound vibrations of the letters of our alphabet. Now when the thought of love comes to you it indi-

cates that the wires which give forth the vibratory sounds of L.O.V.E. are vibrating, that the thought of love is passing through the air, and that you are in a receptive condition and have attracted it to you, or that someone has sent you the thought. This thought passes over your system of nerves, makes its pleasant influence felt and passes on through space to arouse similar pleasant vibrations in the brains and bodies of all who are prepared to receive them. If you think of hate the action is the same, but you are injured by the unpleasant vibrations instead of being benefited.

Had your brain been entirely occupied with other work and thought, neither the thought of love or hate would have reached you. Therefore, the secret of keeping injurious, unpleasant and unhealthful thoughts away from you lies in keeping your brain busy attracting and using pleasant, desirable thoughts. You have a will and you can select for yourself the character of the thoughts you will entertain. It rests with you to select those that will be of benefit or those which will destroy you.

Thoughts and intelligence do not exist within our brains any more than the music of an opera exists in the instruments used by musicians, or the message in the telegraph instrument, or the written letter in the typewriter. Our brains are simply instruments through which intelligence is brought to us. The brain wires are

tuned by the passage of intelligence (thoughts) just as the wires or strings of a musical instrument are tuned by the tension or pressure exerted by the player.

Thousands of thoughts pass by us every hour and we know nothing of them because we do not attract them to us. Others reach us, pass over our system of wires, and pass out, leaving little or no impression, because we either have no immediate use for them or for other reasons do not hold them until they have created a change in us by becoming a part of us. Many people gain very little intelligence because they are indifferent, and allow the thoughts that come to them to pass away without holding and using them.

After a brain wire or set of wires have been tuned by the holding of some particular thought vibration, the wires will attract the same thought and picture it before the mind's eye over and over again, and each time with greater ease. You can strike a note on the piano and the vibration will cross the room and cause a tuning fork or the string on a violin to vibrate in unison. A vibration once created never dies; it goes on forever. The string will cease vibrating, and the sound will melt away, but that is the proof that it travels. If it does not stay, then it must go forward. If it did not travel you could not hear it, for your ear does not reach out to the sound; the sound comes to your

ear. Likewise your eye does not go out to the mountain seven miles away, but instead the vibrations of light and color from the mountain come to your eye, affect the nerves and you see it. In the case of the person who is termed deaf, it is because the vibratory drum of the ear is thickened and does not vibrate easily, so that only the louder (stronger) vibrations can be heard by him. In the case of the person who is near-sighted or partially blind, there is a physical defect in the vibratory nerves of the eye, hence only strong vibrations from things which are near make an impression.

The same law applies to taste, smell and feeling. Therefore, it is not possible that the same scene, sound, taste, etc., will appear the same to all people. It all depends upon the acuteness of the senses. The person with acute sight will see several times as much in a scene as will the person whose sight is dulled, and his description is, of course, much more to be relied upon. The other person, however, through not being able to observe all, might deny that it existed. The person with acute hearing will get many times the pleasure from listening to music that the average person would. The people with the most acute senses get a more perfect mental picture and, therefore, have a better memory--that is, they can call back to them, when they desire it, all that they have seen or heard.

When we recall a picture of the past (all experiences appear as pictures before the mind's eye) we mentally run over the brain wires as one would over the keys of a piano, and when the correct combination is touched the system of nerves responds and we draw it to us again where we may review it in all its details, and hold it until we wish to let it go and call some other in its place. By this power of thought we can call to us unlimited knowledge and constantly pass through any scene or part of the world we have ever visited.

LESSON V.

What we have learned to term "thoughts" are flashes of intelligence which we have attracted to us.

Thoughts or intelligence are not contained within a book; it is made of paper and ink, but the signs or letters therein act upon your brain through your sight, just as when you look at a flower or at the sky, they stimulate thought vibrations; therefore, when you read the works of an author, though his body may be dead, your senses vibrate the responsive chord in your brain and you are at once in tune with the intelligence he drew upon when he did the writing.

No one, no matter how intellectual he may be, can take from humanity one particle of knowledge when his body dies, for no man has any intelligence within himself. If all the people in the world but one should suddenly die, that one would have at his command just as much intelligence as any man ever had before.

In reading a book, you virtually read between the lines--you get more than is printed on the page. That is why it creates the various sensations and emotions. It is not the words but the thoughts which you attract to you that make you feel--that make an impression. Sometimes but a word is necessary to put you in harmony--one chord is struck and instantly all the associated

thoughts rush in. They come to your brain for the first time. From where? Not from within but from the Great Source of all intelligence.

Have you not had thoughts come to you which were seemingly not the result of anything you had done, seen or heard? They just came to you without desire or effort on your part, and yet they seemed so vivid, so real, that you felt they were a part of you. Those same thoughts have returned to you again and again. It was not from the brain memory these thoughts came the first time, or you would have recognized their connection with your past life. Then why should they come from memory the second or third time? Where they came from once it is reasonable to believe they can come from again. The means that carried them to you once could do it the second and third and the hundredth time. There would be no reason for using two methods of doing one thing when one was sufficient--one for the thought when it first came and another for its future visits. The process and faculty that brings one thought picture to you brings them all. All that is necessary is a like condition to produce a like result. The same cause must always produce the same effect.

You know that all the things which you recall to you come in thought and that these thoughts are represented in your brain by pictures. If they did not come as pictures, you could not under-

stand them. When you see the word "horse" you at once see with your mental eye the picture of a horse. While it is true that you can recall pictures you have seen before, it is also true that you can retire to a dark room, and by the same mental action bring to you scenes and thoughts that you have never experienced before. These could not have been stored away in cells in your brain, or if they were how did they get there without your knowledge, without your having experienced or seen them?

If our brains had to depend upon what we see and hear and upon the amount of it we are able to store away in that unlocated part called memory, our opportunities for education would indeed be very limited. If such were so, then how could we account for the new ideas that come to us; for the natural musicians who have never taken a lesson from a teacher, the brilliant ideas of geniuses--the men who do great things which have never been done before and for the fact that all men do their best work, that is, attract the best ideas for their purpose, when alone in seclusion away from the outer world? How are we to account for the facts I am setting forth in these instructions, when almost every person who considers the subject at all accepts the theory that we have a place in our heads set apart as a storehouse for memory?

The facts I am giving here are certainly not the result of

anything I have heard or read, but instead are in direct opposition to the ideas held by the general public. The first of these thoughts came to me one day while I was making an examination of the construction of the gray matter of the brain of a dissected subject at a medical clinic. The thoughts were only a few at first, but they interested me and as a result have returned to me repeatedly, and each time bring additional facts with them.

If it were a fact that each thing we see prints its picture upon the brain, and that memory is the recalling of these pictures again before our mental eye, what do you suppose would occur when we wished to recall the picture of our mother, our father, or some ornament or piece of furniture which we had seen hundreds and perhaps thousands of times? When we called for the brain picture, would we not be confronted by a hundred, or, possibly, a thousand pictures all alike or differing very slightly? Would we not be forced to look at the picture of one hundred chairs instead of one? If I looked at my pencil one hundred times in one hour, what wisdom or economy would there be in Nature if it made one hundred separate pictures of that pencil in my brain; and yet, if the brain records pictures at all, it must take all the pictures or there could be no memory. It is very

evident that the old theory of memory has not a single fact to rest upon. It is illogical and impossible.

Another fact we must not overlook is that if the so-called brain cell is to retain a scene to act as memory, to be recalled at some future date, that cell must be indestructible; it must not die or be in any way altered. The cells of the brain are of physical construction, made of the same materials as other parts of the body, built up by food and torn down by exercise and wasted by inactivity. It is a fact that any cell tissue or muscle left unused for a few months will disintegrate and disappear. Then how about recalling by memory something we experienced several years ago? Where would the unused cell be and where the picture? We know that we can recall clearly things which happened in our childhood and yet there are none of the cells of those days in our brain today. Science tells us that the brain cells are destroyed and built up again about every sixty days. The more we consider it the more impossible the theory becomes, and the more we wonder how the public could have believed it for so many years.

LESSON VI.

How much of what you look at during a day do you see? Do you know that you see but a very small part of what comes before your eyes? Have you ever passed people on the street and, while you must have been looking directly at them, did not see them? It is a very common occurrence for us to be looking directly at some object, or some scene, and at the same time have our brain occupied with thoughts belonging to some other subject and not see that which is directly in front of us. Under these conditions the brain does not record the picture for future reference. This should prove to you that the brain does not photograph the scenes that pass before the eye.

It is only when we are conscious of the vibrations that come to us that we respond and allow them to become a part of ourselves. Consequently, everything which attracts our attention, has found a responsive vibration and is, therefore, exerting an influence on us, and is helping in shaping our lives for good or ill, for success or failure, for health or sickness.

That part of any scene or experience which does not arouse in us thoughts to translate and express it cannot be recalled or remembered. That is why when two or more persons view the same subject, no two ever describe it exactly alike--neither saw

it just alike. They are only able to tell of the particular parts that made an impression on them--the vibrations from which reached their brain--but are unable to describe the other parts.

Some people can look upon evil and not see it and yet instantly find the good in everything; while others can see only the evil and the good escapes them entirely. Again, I repeat, it is not what you look at that you see, for you can at any time close your eyes and still see more than you could with them open. No one can see what he is not prepared to understand. The person who sees the evil does so because of his previous thoughts and experiences, and likewise the person who sees the good. The same can be said of those who see failure in everything. They are to be pitied, for they can see only the weak points and are blind to the greater possibilities which surround them. What we see comes to us because we have attracted it. The wisdom to be learned from this is that it pays to be an optimist. To become an optimist one must be hopeful, look for and see only the bright and useful in life. If you are not already an optimist, make up your mind that you will be one. As soon as you have arrived at this mental state, you will begin to draw to you the thoughts and ideas that will assist you in becoming just what you want to be.

The Secret of Memory lies in understanding how to think so as

to attract information when it is needed and not in storing up millions of pictures in our brains that we may never again have use for.

The method used in our schools for "training the memory" (?) is extremely crude. It attempts to make an impression on the brain by repeating a subject from ten to one hundred times. If the brain registered or recorded impressions, would there not be from ten to one hundred separate impressions of the same subject recorded instead of one? It is possible, however, for a child (or in fact anyone) to repeat a subject in which it is not interested, one hundred or one thousand times and still be unable to recall it twenty-four hours after. The reason! It failed to arouse a responsive thought, consequently it did not become a part of the person. Such methods waste valuable time, and instead of educating they dull the intellectual machinery and rob it of the power of attraction and keen perception. They destroy the student's originality and initiative, and make him a slave to a plodding system. That is why self-educated people are more successful than those educated in colleges.

To train the brain to recall our thoughts and experiences we must train it to think correctly, to be receptive, to be quick in action, responsive to the dictates of the mind, keen in perception and accurate in its observation of details. In other

words, it must be sufficiently acute and sensitive to all that comes before its vision to look sharply at every picture and analyze carefully every thought that comes before the eye of the mind. For that which we analyze and think over becomes during the process of analyzation a part of our very being. The fact that it has aroused our attention indicates some degree of harmony existing between it and us. Therefore, the vibrations are transmitted through our brains to the particular parts of our bodies that would be interested in the thought, and these vibrations stimulate the circulation of the blood in those parts, creating new life and action there. Next, these newly aroused parts, cells or organs send back a response to the brain, and from the brain it goes forth to be taken up again by other brains, or by the particular brain for which it is intended. By this process the brain-wires are tuned to correspond with the physical needs and desires. As soon as this process is completed, other thoughts of the same character, or those related to it, can enter the brain, travel over the body, leave their impression and depart without effort on the part of the person.

It is no trouble to attract a line of thoughts after we are mentally and physically tuned by the vibrations of the subject. In fact, after the action has continued for a certain length of time, it becomes a habit and we find it almost impossible to

prevent them re-occurring or, in other words, we can't forget.

The thoughts that do not correspond to the vibrations of some part of our body are not attracted to us. Therefore, you can set it down as a fact that every thought that comes to you strongly has a significance for you. It may be for your good or for your destruction; that you must determine, and then learn where and how to draw the line between the good and the harmful.

Did you ever have a person attempt to explain some plan, method or scheme to you, and although you paid strict attention, and the language used was good and the argument seemed mathematical and logical, yet when he had finished you were unable to understand it, or to understand why you could not grasp his meaning? You realized that he had seemingly given a very detailed explanation, and, therefore, you disliked to ask him to repeat it. I will tell you why you did not understand it. The elements and conditions concerned in the plan were new to you. Your brain had never entertained the particular combination of thought vibrations before. Therefore, the statements could not attract a responsive vibration from your brain because it was not tuned in accord with them. However, the mortification of not understanding would in such cases act as a force to make you concentrate your attention on the subject and cause you to think of it, at it and around it, until your brain finally

formed the correct combination of vibrations, that would bring you in touch with and give you light on the subject.

While the person was with you trying to explain the points you failed to understand him, but after being left alone your brain kept on running over the brain-wires until you struck the right combination and the knowledge flashed in upon you. It came, not from the words he had spoken, but from the thoughts (knowledge) you attracted to you by concentration. What you learned about this subject did not result from what you remembered, as you did not understand the points to remember, but it came from the intelligence you attracted to you while alone.

In support of this statement we can look back in history to the records of the many philosophers and scientists who, through close application and concentration, had evolved and advanced ideas that were so new to the people that they could not understand them, and therefore called the exponents cranks or fanatics and ridiculed their teachings. Without exception later generations recognized the wisdom of their words and sang their praises and erected monuments in their honor. It is common to hear these great minds referred to as having been born ahead of their times. Most of these great men died unrespected and misunderstood by the people, for it is a peculiarity of human nature that each man sets himself up as a judge, and without authority measures the knowl-

edge of all mankind by his own standard of mentality. If any other man's intelligence rises above his ability to comprehend, he discredits it and terms him a crank and a fit subject for an insane asylum. The person who criticizes the logic and wisdom of another because he cannot understand it, by that very act confesses to a lower state of intelligence.

LESSON VII.^X

“Mind is the master of the man.” This sentence contains more truth than appears upon the surface. The mind (usually termed the Soul) is the life or the Divine part, while the man is the physical part--the machine used by the mind in promoting its development--through and by which it communicates with the things of the earth.

It is a common occurrence to have people ask, “If my soul is immortal and has existed in the past, then why cannot I remember what has occurred in my life before I took possession of the present body?” As the body is only an instrument used by the mind and as there is no such thing as memory, and as specific knowledge cannot be owned and controlled by anyone (it is ours only to use), why should we expect to carry it away when we depart and then bring it back to another body? As the body is only a machine used by the mind in acquiring knowledge for its development, how could we expect it to have a memory? If it had, what would become of it when death came? And if the mind had a memory for detailed events it would have no use for the brain in the body. Each is essential to the other but neither possesses a memory.

I believe that the accumulated results of our brain action are preserved and represented in the advancement and development

of the mind, just as our bodies are the accumulated result of the actions of our past; but I do not believe that the details are kept on record. I do not say that it is impossible for us to have any recollections of our previous existence, for I believe that we do very often get glimpses of the past. If not, how are we to account for the flashes of intelligence that often come to us as thought scenes that seem very familiar to us, except that we cannot place the time when they were a part of our experiences?

I believe that the experiences and thoughts of previous existences have developed our minds to their present degree of perfection, and that the harmony existing between the mind and these thoughts does tune the brain of the new body so that a certain line of thought can come to it--that therein lies the connection between one life of the body and the next. This, I believe, is the explanation of the early traits shown by children. To me, it accounts for the "naturally bright," "naturally good," and "naturally bad" children. The peculiarities exhibited by children are an index to the development of the mind which has taken possession of the body.

It is very easy for some children to be good, because only good thoughts are attracted to their brains, and it is equally as hard for others, because their brains are tuned in harmony

with bad thoughts. No child wants to be bad. If you will reason with it, it will tell you that it wants to do right, but it can't help doing wrong. It, of course, does not understand the force that is directing and controlling it. You, dear reader, do, for I have told you. Now let me tell you another little secret, one that will redeem every child (young or old) from evil and make of it a perfect being.

All knowledge comes through the brain in the form of thought-picture messages. Now no two opposite thoughts can enter or remain in the brain at the same time. The brain cannot entertain two separate subjects at once any more than you can speak or write two words at exactly the same time, or a musician play two pieces of music, or a telegraph operator dispatch two separate messages at the same time. The rule is, one thing at a time. Then it is evident that any thought in action has the full control of the brain and body until such time as it voluntarily gives way to another. Herein lies the secret. Keep the child's brain so fully occupied with noble, elevating work and thoughts that there will be no time or room for the entertainment of undesirable thoughts. As the thoughts we entertain leave their impression on the body and generate in it a responsive vibration it is made easy to attract that same thought again and again because the brain and body are tuned in harmony with it.

If you would stamp out the evil thoughts from any brain and transform evil into good, be sure never to speak of the evil to the person; for even to mention it is to call it back to his brain, and the more elaborately you picture the evil and the more severely you criticize the wrong the more vividly you bring it back and the more indelibly it becomes impressed upon the entire being. Likewise the discussing of the subject and the picturing of its horrors in your brain will have an undesirable effect upon your morals and your health.

We cannot even discuss unpleasant subjects without being harmed by them. That is why so many who start out to destroy the evil in the world and reform humanity, soon fall a victim to that evil. It is a common expression that, "It takes a thief to catch a thief." And it also takes bad people to find the bad in others, for really good people could not find the evil; they would not know what they were looking for, as experience is the only teacher.

This is the science back of the advice:

"Think you are well and that all is well with you

And Nature will hear your thoughts and make them true."

To teach children to remember, you have only to teach them to pay close attention to all they do or read. To gain this attention all subjects must be made interesting. There must be object

lessons and a reason or motive shown. Some future benefit must be held out as a premium for learning. Study must never be pictured as a duty but as a means of obtaining the power and ability to accomplish, to succeed, to excel. Keep before them the many advantages of education and of right thinking. Point out examples in the lives of men and women that illustrate how they have gained honor or material possessions as a result of education through correct thinking. Inspire them with the desire by entering into the work with them, by keeping up their enthusiasm and by liberal praise of work accomplished. Don't find fault with the failures they make, and don't scold or nag. Set the example and explain all failures as a misunderstanding of the subject, and proceed to help them find the missing link.

Teach them the value of thought, and explain where knowledge comes from and how to attract it. Show them the importance of spending one hour of each day in silent concentration. A child brought up in this way will have no need for a memory. He will advance in learning and innate knowledge twice as rapidly as other children and will be able to recall all desirable information when needed. More than that, he will gain such control of his thinking that his wisdom and executive ability will be marveled at by all who meet him.

The great drawback to the people of this age is, that they do

not know how to think or how knowledge is attracted to them. Therefore, what they do acquire is gained more by accident than by method. I believe that anyone who will follow for one year the instructions set forth in these lessons will acquire more knowledge and gain a greater self-control than he has done in all his past experience.

LESSON VIII.

Concentration is a word much in use but little understood when applied to the mental faculties. Most people think of it as a laborious process of compelling the brain to do certain things. This is where they err, because of their lack of familiarity with the subject.

Concentration as applied to the brain means to focus the attention on one thing at a time. It means to hold the mental eye steady, and not allow it to wander aimlessly from object to object and from thought to thought. To do this you have but to exercise your will and a little patience.

So many people drift through life, being tossed first one way and then another, like a boat on the ocean without a rudder, and all because they do not take advantage of their birthright, select their course and steer their own boat. These people blame fate, when the fault is entirely their own. Many, through the lack of concentration and self-control, allow their brain-wires to be operated by every passing vibration and yet never retain or use any of the thoughts or ideas that flash through their brain. These same people will tell you that they have a very active brain, that there is a constant panorama of scenes and thoughts passing before their vision day and night. Study them, and you

will find that they are generally good natured, but never energetic or really ambitious. I never knew one who ever did any great or important work. They simply drift, because they don't understand the necessity of using the rudder.

The control you have gained over your thinking instrument, and the ability you have acquired for operating it, marks the degree of success or failure that is just ahead of you.

In my work of instructing sixty thousand students in the Science of Thought, I have had sufficient actual experience to make me confident of the truth of what I am telling you. These lessons are not based on theory, but upon actual experience, thoroughly tested.

I know that you would like to be able to recall, when desired, certain of your daily experiences and forget others. Then follow me and I will direct you how to do this. Begin today to pay close attention to all that is said to you or in your hearing, and when the conversation is finished you are to mentally go over it again from the beginning to the end, to find if you have it all clearly. Associate the important points in the conversation with that part of your life it is most likely to affect. Then whenever that part is up for consideration or action you will find the conversation will return to your brain clearly and distinctly. Do the same with all that you read which you wish to recall. Read slowly and

endeavor to attract the full meaning of the writer.

The things you do not wish to remember you should pass over lightly and make no effort to associate them with your life. A guard against the entrance of undesirable thoughts is a brain filled with desirable, useful thoughts. While the brain is fully occupied, no outside thoughts can enter. Keep your brain busy and unpleasant thoughts will find no place to lodge.

In looking at a scene or an article, first take in the general outline, possible distance, size, color, etc.; then focus your attention on one point at a time, taking in its characteristic details and keeping your thoughts wholly on the subject. It is better to have an accurate knowledge of half of it than to go away with but an indistinct impression of its entirety. The more you concentrate your attention on the subject the easier you will be able to recall the scene.

The concentration of sight and thought will rapidly develop an acuteness of perception that will make it possible for you to take in more of what you look at and in much less time than formerly. Keep before your brain the fact that you are looking, listening, feeling, smelling and tasting for the purpose of coming into harmony with all you experience so you can recall it when you need it.

It is the person with the most acute senses that gets the clearest understanding and is able to recall his experiences most

easily, just as the man who looks through clear glass will see more than the one who looks through colored glass. Therefore, when you smell you should analyze the odor; when you taste you should compare it with other things; when you listen it should be with undivided attention, that you may not miss part and arrive at a wrong conclusion. When you look remember that that which is worth the expenditure of time is worth the closest attention you can give it. Take in the color, size, distance, etc. Judge size by comparison, and don't make rash guesses. When you feel, analyze the article, its texture, shape, hardness or softness, so that you could recognize it again with your eyes closed. When speaking be careful to say only what you are confident is the truth. This develops accuracy and gives you confidence in yourself, and also causes other people to have confidence in you.

One of the most valuable methods of keeping your brain tuned in harmony with your daily experiences is to make it a practice every night before you retire to review all the experiences of the day, beginning with the first act and following each consecutively to the end. This review just before you pass into sleep will be invaluable. The vibrations will again be carried to the body, where during the night they will tune it and the brain in harmony; then you cannot forget, for those thoughts can be attracted and recalled whenever you need them.

If you want to forget certain thoughts that are undesirable, cease to review them, and whenever you are conscious that they are returning to you immediately concentrate your entire attention on your work, or on some other line of thought. This will have the desired effect, for no two lines of thought can hold a place in the brain at the same time. If you accidentally hear or see something you don't wish to entertain, or someone tries to tell you something you do not wish to hear, change your thoughts quickly by thinking of some good advice or some motto. Then make your brain "get busy" on important matters, and although you may hear the voice, the conversation will have no effect and you will quickly forget it.

LESSON IX.

To be able to recall the ordinary things of life is not enough. To be successful one must be able to attract and recall the special kind of thoughts and ideas he needs--those that will help him in carrying out his life's purpose. To recall such thoughts he must first have experienced them.

To attract thoughts and ideas that would not ordinarily come to a person, he must know how to think, and, as I have said before, when the law of correct thinking is learned the Secret of Memory is found.

My advice to you is to select an hour, or even a half-hour, that you can set aside each day for the purpose of concentrating your attention on some particular idea on which you desire to gain a more complete knowledge. Never attempt to concentrate on more than one idea in the same hour. On very important ideas it is often well to concentrate on the same one for several days or until you are satisfied with what you have learned. Always spend the hour of concentration entirely alone.

To begin, select your subject, be it business, work, literature, music, an invention or any other thing of which you are desirous of learning more. Next select a thought that pertains to the subject. Then centralize or focus your attention on that

thought. Keep thinking of it until you have brought your whole being in tune with it. Then one by one the new ideas you have attracted will enter the brain. The longer and more carefully you concentrate, the more rapidly the ideas will come and the more important they will become. New lights will be thrown upon the subject and you will learn much that you could not have found out in any other way, for the knowledge you will attract will come from all parts of the universe--parts to which your body could never travel. What you learn during this hour of concentration each day you will not forget. It will return to you whenever you need it.

There is one thing I must caution you about, and that is to not allow stray thoughts to enter your brain and take your attention from the subject you are concentrating on. To guard against this I have found nothing so useful as a blackboard and a piece of white chalk. Where it is not convenient to secure a blackboard, a large piece of black paper will do. On entering your room for the hour of silent concentration, write on the blackboard in large letters, with white chalk, the few words which represent the subject of your concentration. Sit at a distance of three or four feet from the words and keep your eyes on them. As long as you actually see those words no thought can come to you that is not in some way associated with them. If some foreign thoughts do enter your brain it is a sign that your brain has strayed from its pur-

pose. The moment you see that you are drifting from the subject bring your eyes and attention back suddenly to the written words.

Don't expect that you can concentrate perfectly from the first. If you could you would not need these lessons. Persevere, for after each day's exercise you will find it easier and easier to control your brain and to dictate on what subject it shall or shall not entertain thoughts. Until you can go through this hour's exercise without drifting from the subject you are not yet master of your brain, you have not learned how to think practically and usefully. However, when you have accomplished this not very difficult task you will have gained the power to control not only your own but the brains of thousands of people. You will have learned how to attract knowledge from the Great Source of all intelligence and from the brains of those you daily come in contact with, and also from those who have already developed the ideas on which you are seeking knowledge. You will have proven to your satisfaction that the mind is the master of men.

You may offer the objection that you cannot afford to spend an hour or even a half-hour each day for concentration. Let me tell you that you cannot afford not to spend that hour as I have advised. For you could not possibly spend the time as advantageously in any other way. There is nothing you can do in the same length of time that will bring you as valuable returns. The

knowledge that will come to you during that hour will make it possible for you to accomplish more in three hours than you ever did before in eight. One new idea executed at the right time will do more towards making you successful than ten years of plodding hard work. I know whereof I speak. My successes, of which there are many, have been the result of confidently carrying out the original ideas received during concentration.

Night is usually the best time for concentration. It seems that thought vibrations travel with greater ease during the night. There is a reason for this, but it does not concern these lessons beyond the fact mentioned.

You no doubt have often noticed that the thoughts which come to you in the still hours of the night appear much clearer and make a more lasting impression than those that come in the day time. Personally I would rather depend upon a flash of intelligence that came at night while I was awake, or that wakened me, than upon any other. In fact, when an important idea comes to me during the day time I always hold it in abeyance until evening. Then I concentrate on it and consider it carefully in all its details, and when I have made my decision it is always the right one.

After you have practiced concentrating upon special subjects as I have advised, you will most likely have thoughts come to you during the night with such force that they will awaken you. Such

a message is for your benefit; consider it carefully, make a note of it and then turn over and go to sleep again. The following day, or as soon as possible thereafter, commence making use of the idea you received. If you do not you may lose it. I keep a note pad and pencil attached to the head of my bed for the particular purpose of making notes of such messages for reference and action next day. I would advise you to do the same. If you don't write down a note of it it is likely to keep you awake for hours. In the morning as soon as you look at the words you have written in the dark the entire message will come back to you, and if you make use of it you will be able to recall it at any time in the future--you will not forget it.

LESSON X.

Do you ever have dreams? Most people do, and many never pass a night that is free from them. Dreams receive more attention and cause more comment than thought messages that come to the brain in the waking hours. And yet there is no difference between them. They result from the same cause and enter the brain in the same manner. If you are subject to dreams it signifies that you have not a good control of your brain; that you do not keep it under a sufficiently tight rein; that on going to sleep you leave the doors of your brain open, and as a result all kinds of stray, tramp-thoughts enter, play pranks and depart.

Dreams are only passing thought vibrations that would not reach you if you were awake and in control of your brain. As a rule they are of little or no importance, unless they come with a force sufficient to awaken you, then you should take notice and act.

It is a good plan to dictate to your brain as you are preparing to go to sleep, and tell it to guard against these floating vibrations, for they are of no benefit to you and they only rob you of your needed rest. People who have the least control of their brains in the daytime will have the most dreams at night. As you follow these instructions you will notice that your dreams become less and less--because your brain will daily come more un-

der your control, until it will cease to waste energy on useless thoughts and will save it and use it only where it can be of service.

When you have attained to this degree you will have reached an ideal condition, a condition that lifts man out of slavery and makes him the dictator and director of all the affairs of life. It robs him of fear, because it shows him his strength. In doing this it makes failure impossible and success the only possible result of his efforts. Could you desire anything greater? Could you have a nobler ambition and one more in keeping with the desires of your Creator than the desire to be a perfectly adjusted, self-controlled being--a master among men?

When you have learned and adjusted yourself to the secret of mind control, thought attraction and thought transference, you will hold within your grasp a powerful law and it behooves you to use it wisely--remembering that it is what you think that makes you what you are. When you have learned how to think you will have the full power to choose whether the thoughts you entertain and send forth shall be good and a benefit to mankind, or evil and an injury to your fellowmen. There will be no excuse for your entertaining either evil, failure, sorrow or sickness, for you will be master of them all.

Do not become impatient if you do not accomplish in a few days

all you now think you should, for remember that impatience is a sure sign of loss of self-control. Enter this work with a determination to succeed and let nothing stop you. The more difficult you find it at first the more you were in need of just such a system of mental development.

You have the courage to work 312 days of each year for the purpose of supplying the body with food and clothing. Then there is no reason why you should not cheerfully devote one hour each day to developing the brain until it has reached that perfection where it, by furnishing you with original ideas, will make it possible for you to earn a hundred times more and with less physical effort than you are now forced to use.

Having read these lessons through, are you ready to begin the system that will develop in you the power to think correctly and to recall or remember at will the knowledge you need? If so, have confidence in yourself to learn and in me to teach you, and never lose sight of this fact, that, by the law of harmony, every time you read, study or think over these lessons you place your brain in tune with mine and you will at that time be able to attract from me any additional information you may need to help you to understand the Secret of Memory.

Now go back to the first lesson and begin over again and don't give up the study until you can honestly say that your Mind is Master of the Man.

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